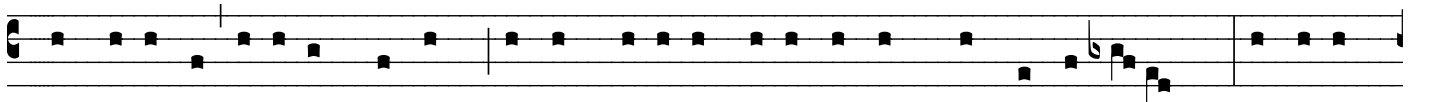




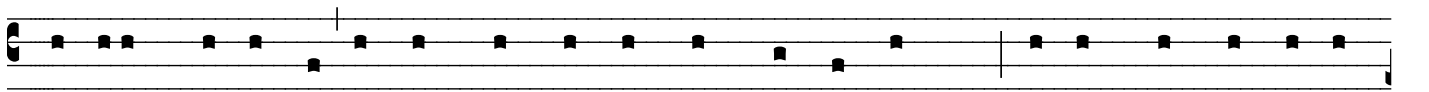
*Evangelist:* The Passion of our Lord Jesus Christ, according to John: Jesus went out with his disciples



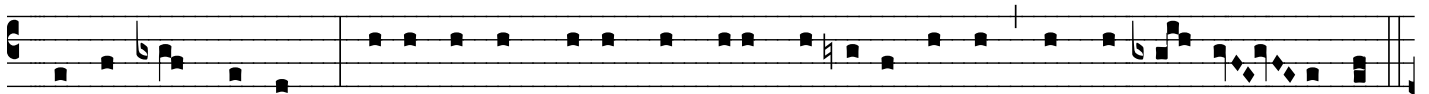
across the Kindron Valley to where there was a garden, into which he and his disciples entered. Judas



his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas



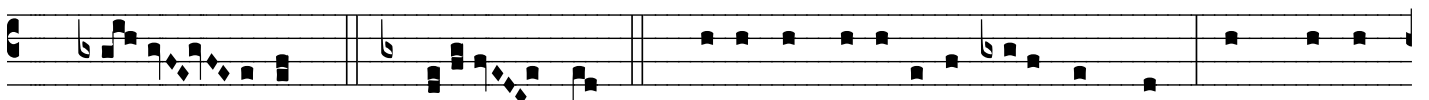
got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns,



torches, and weapons. Jesus, knowing all that was going to happen to him, went out and said to them,



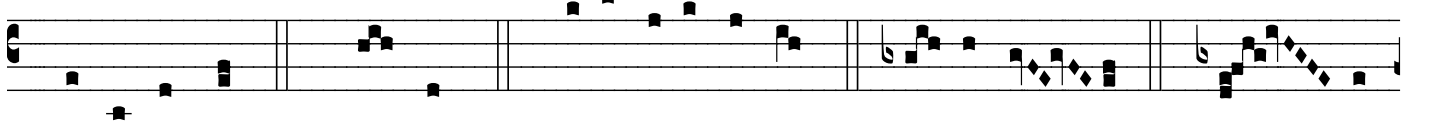
*Christus:* "Whom are you looking for?" *E:* They answered him, *Turba:* "Jesus the Nazarene"



*E:* He said to them, *C:* "I AM" *E:* Judas his betrayer was also with them. When he said



to them "I AM," they turned away and fell to the ground. So he again asked them, *C:* "Whom are



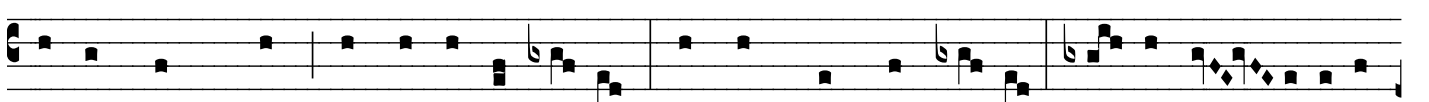
you looking for?" *E:* They said, *T:* "Jesus the Nazarene." *E:* Je - sus answered, *C:* "I told



you that I AM, so if you are looking for me, let these men go." *E:* This was to fulfill what he



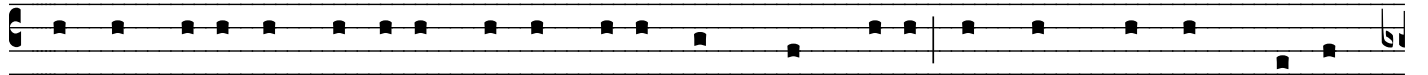
had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck



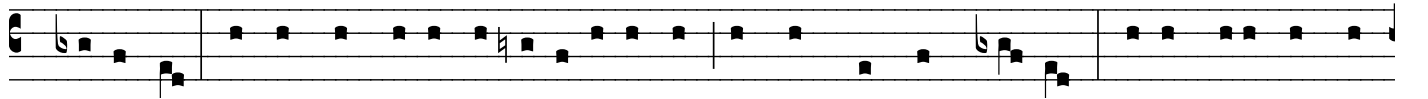
the high priest's slave, and cut off his right ear. The slave's name was Malchus. Je - sus said to Peter,



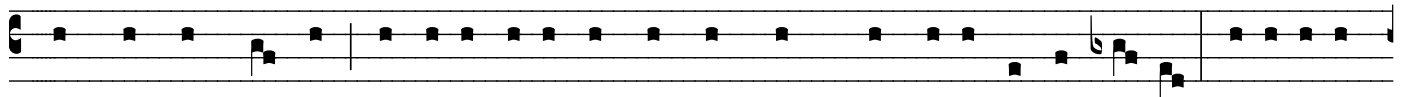
C: "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?" E: So



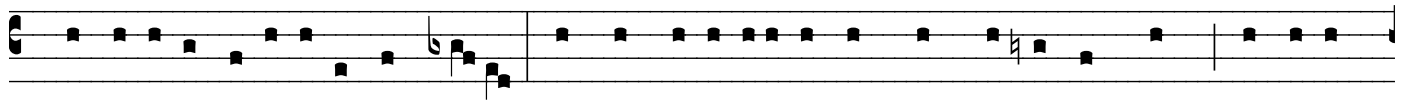
the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to



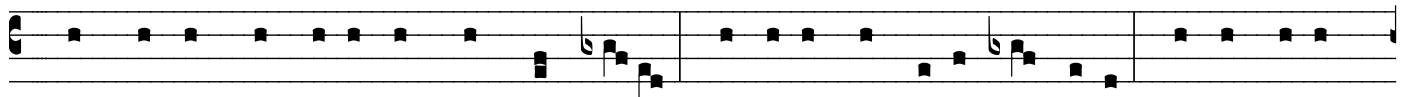
Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who



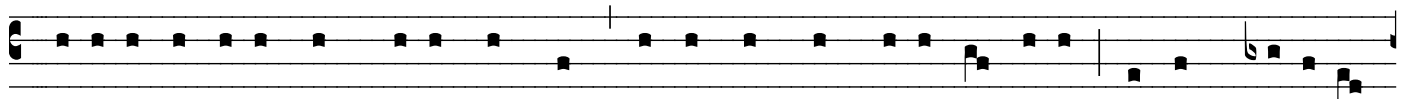
had counseled the Jews that it was better that one man should die rather than the people. Simon Peter



and another disciple followed Jesus. Now the other disciple was known to the high priest, and he en-



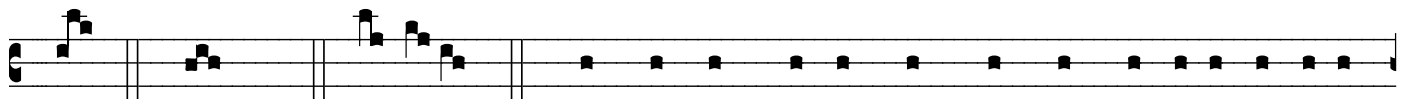
tered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other



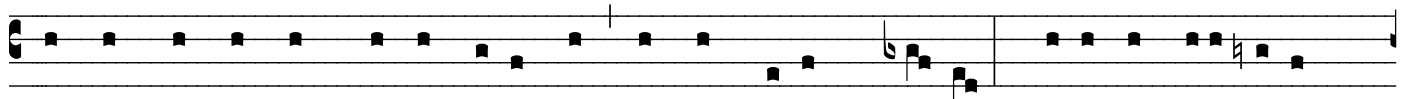
disciple the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in.



Then the maid who was the gatekeeper said to Peter, T: "You are not one of this man's disciples, are



you?" E: He said, T: "I am not." E: Now the slaves and the guards were standing around a charcoal



fire that they had made, because it was cold, and were warming themselves. Peter was also standing



there keeping warm. The high priest questioned Jesus about his disciples and about his doctrine. Je -



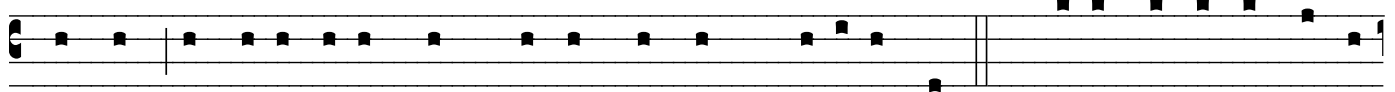
sus answered him, J: "I have spoken publicly to the world. I have always taught in a



synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why



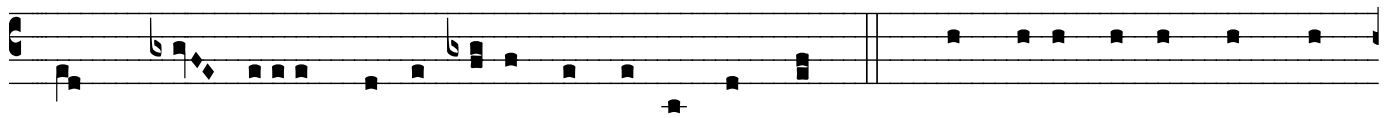
ask me? Ask those who heard me what I said to them. They know what I said.” *E*: When he had



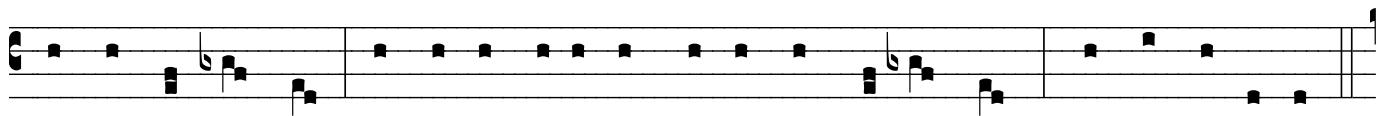
said this, one of the temple guards standing there struck Jesus and said, *T*: “Is this the way you answer



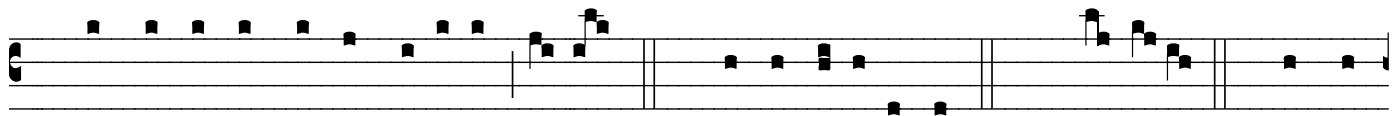
the high priest?” *E*: Jesus answered him, *J*: “If I have spoken wrongly, testify to the



wrong; but if I have spoken rightly, why do you strike me?” *E*: Then Annas sent him bound to



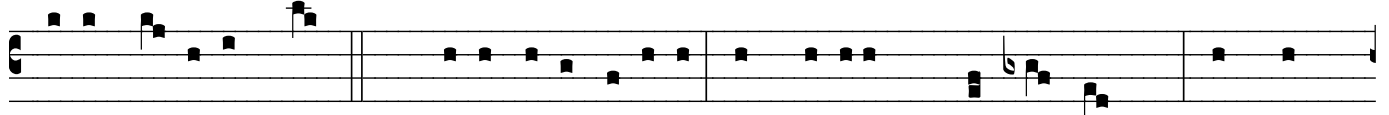
Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him,



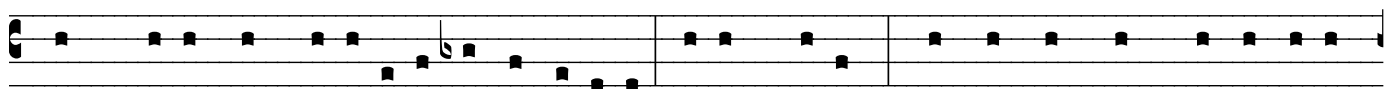
*T*: “You are not one of his disciples, are you?” *E*: He denied it and said, *T*: “I am not.” *E*: One of



the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, *T*: “Didn’t I see you



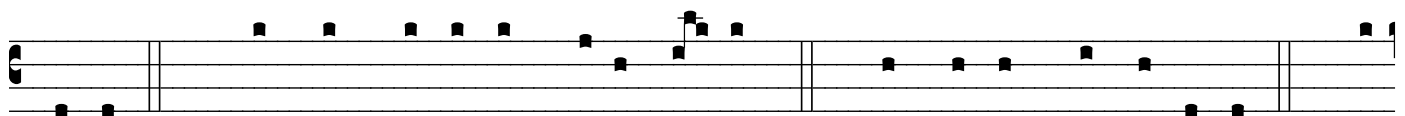
in the garden with him?” *E*: Again Peter denied it. And immediately the cock crowed. Then they



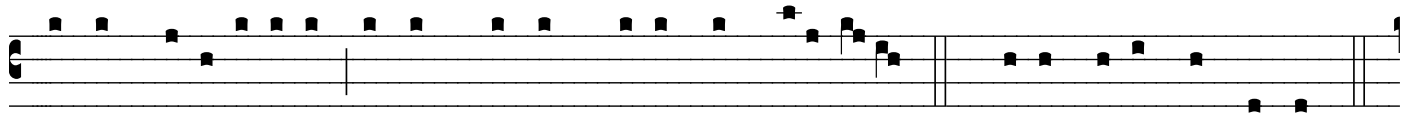
brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter



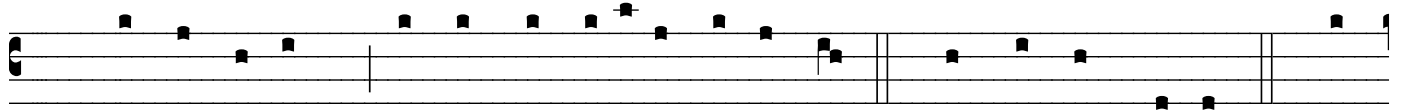
the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them



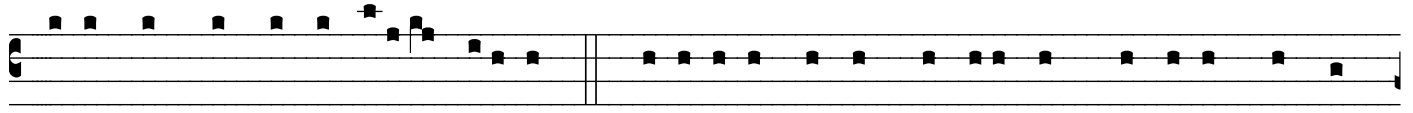
and said, *T*: “What charge do you bring against this man?” *E*: They answered and said to him, *T*: If



he were not a criminal, we would not have handed him over to you.” *E*: At this, Pilate said to them,



*T*: “Take him yourselves, and judge him according to your law.” *E*: The Jews answered him, *T*: “We



do not have the right to execute anyone,” *E*: in order that the word of Jesus might be fulfilled that he



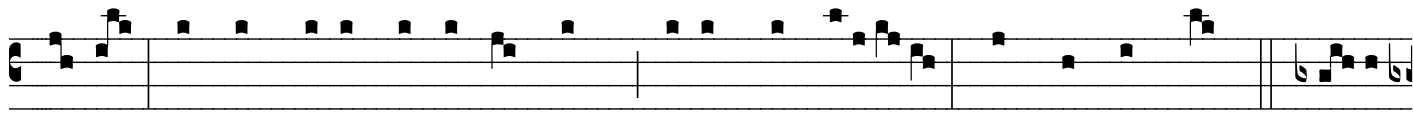
had said indicating the kind of death he would die. So Pilate went back into the praetorium and sum-



moned Jesus and said to him, *T*: “Are you the King of the Jews?” *E*: Je-sus answered, *C*: “Do



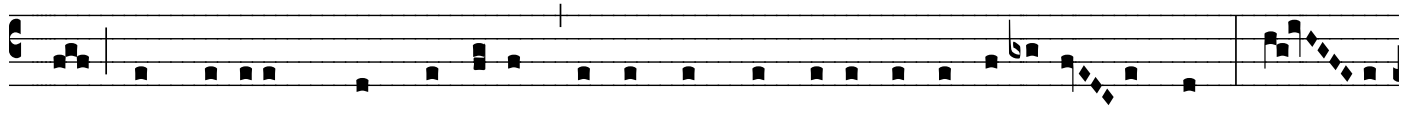
you say this on your own or have others told you about me?” *E*: Pilate answered, *T*: “I am not a Jew,



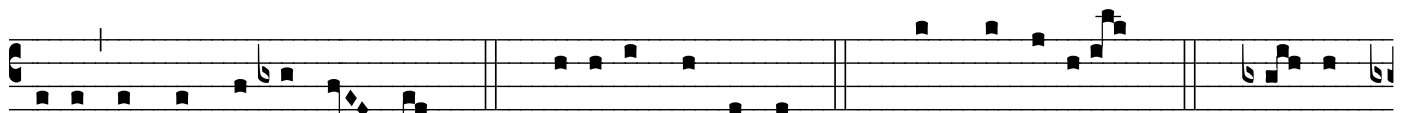
am I? Your own nation and the chief priests handed you over to me. What have you done? *E*: Je-sus



answered, *C*: “My kingdom does not belong to this world. If my kingdom did belong to this



world, my attendants would be fighting to keep me from being handed over to the Jews. But as



it is, my kingdom is not here.” *E*: So Pilate said to him, *T*: “Then you are a king?” *E*: Je- sus



answered *C*: “You say I am a king. For this I was born and for this I came into the world, to

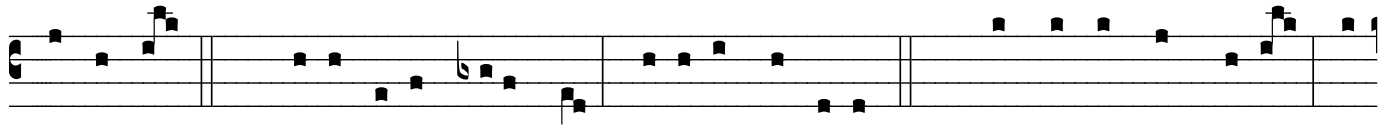


testify to the truth. Ev- eryone who belongs to the truth listens to my voice.” *E*: Pilate said to

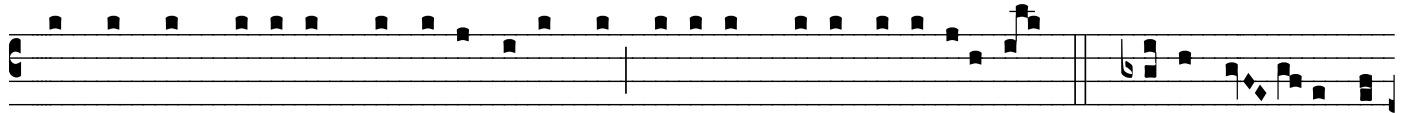




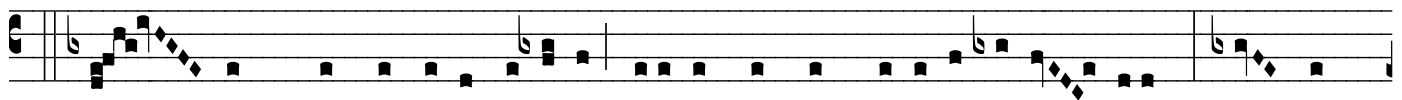
statement, he became even more afraid, and went back into the praetorium and said to Jesus, *T*: Where



are you from?" *E*: Jesus did not answer him. So Pilate said to him, *T*: "Do you not speak to me? Do



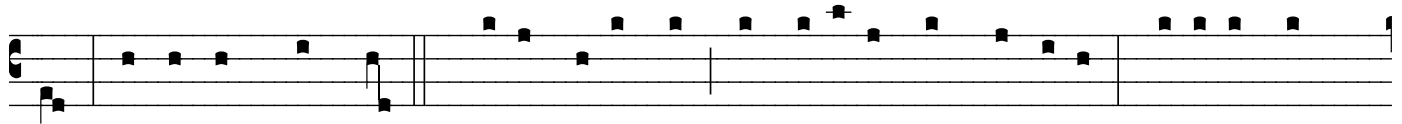
you not know that I have power to release you and I have power to crucify you?" *E*: Jesus answered him,



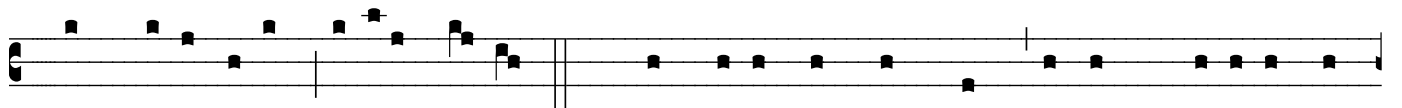
*C*: "You would have no power over me if it had not been given to you from above. For this



reason the one who handed me over to you has the greater sin." *E*: Consequently, Pilate tried to release



him; but the Jews cried out, *T*: "If you release him, you are not a Friend of Caesar. Everyone who



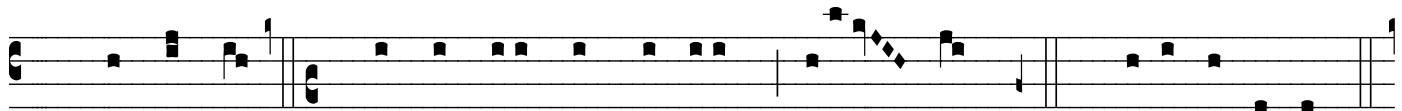
makes himself a king opposes Caesar." *E*: When Pilate heard these words he brought Jesus out and



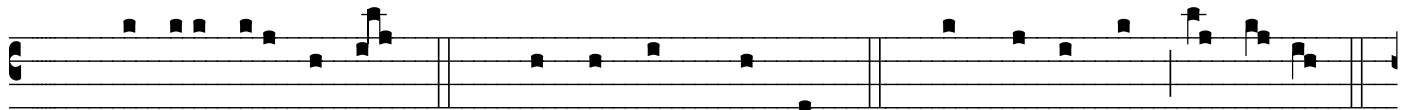
seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was



preparation day for Passover, and it was about noon. And he said to the Jews, *T*: "Behold, your king!"



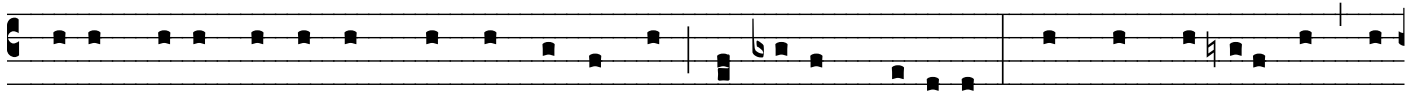
*E*: They cried out, *T*: "Take him away, take him away! Crucify him!" *E*: Pilate said to them,



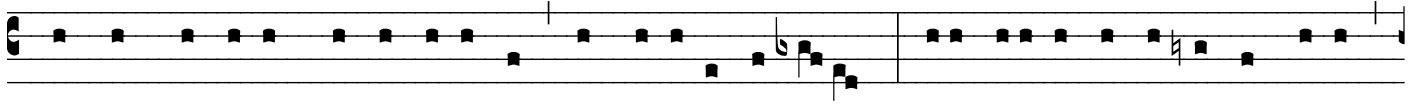
*T*: "Shall I crucify your king?" *E*: The chief priests answered, *T*: "We have no king but Caesar."



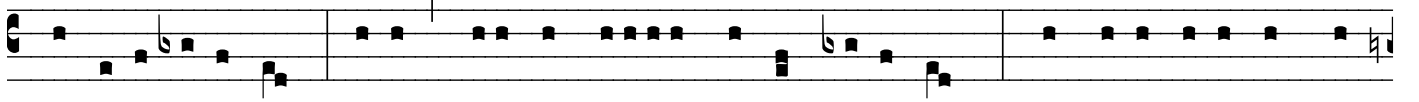
*E*: Then he handed him over to them to be crucified. So they took Jesus, and, carrying the cross himself,



he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and



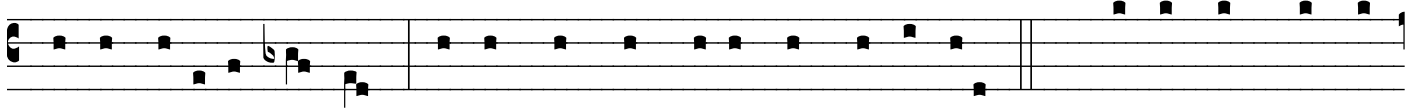
with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written



and put it on the cross. It read "Jesus the Nazorean, the King of the Jews." Now many of the Jews read



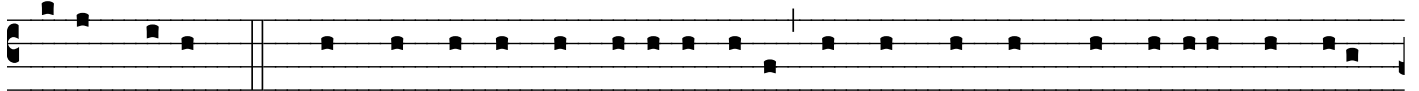
this inscription, because the place where Jesus was crucified was near the city; and it was written in



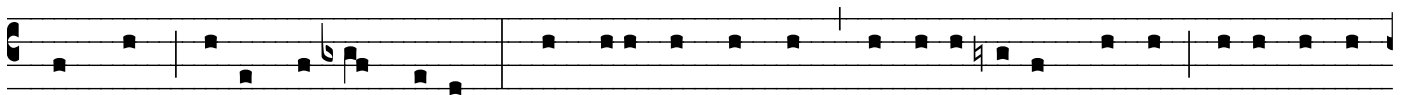
Hebrew, in Latin, and Greek. So the chief priests of the Jews said to Pilate, *T*: "Do not write 'The King



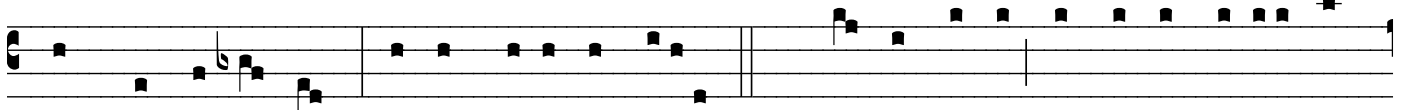
of the Jews,' but that he said, 'I am the King of the Jews'." *E*: Pilate answered, *T*: "What I have written,



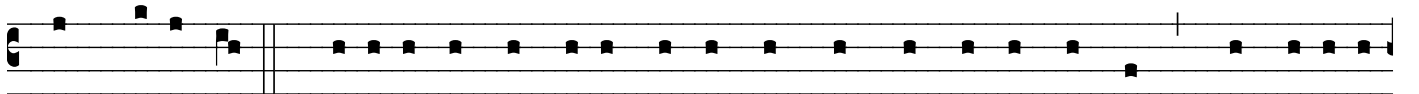
I have written." *E*: When the soldiers had crucified Jesus, they took his clothes and divided them into



four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one



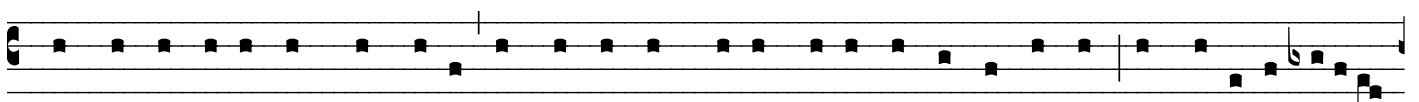
piece from the top down. So they said to one another, *T*: "Let's not tear it, but cast lots for it to see



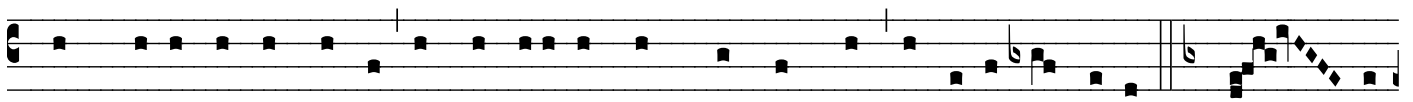
whose it will be," *E*: in order that the passage of Scripture might be fulfilled that says: "They divided



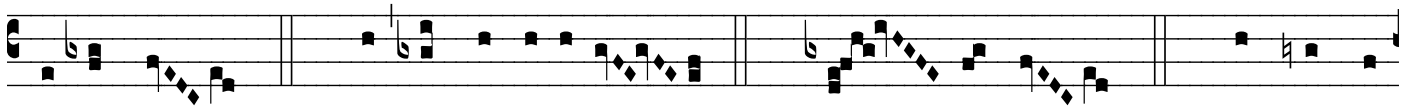
my garments among them, and for my vesture they cast lots." This is what the soldiers did. Standing by



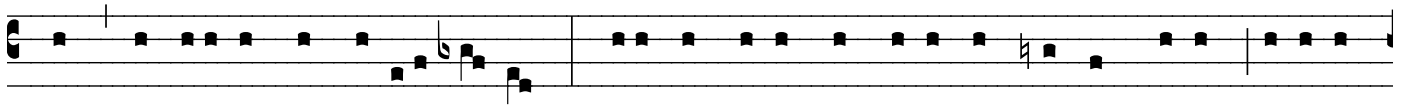
the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala.



When Jesus saw his mother and the disciple there whom he loved he said to his mother, C: “Wo- man,



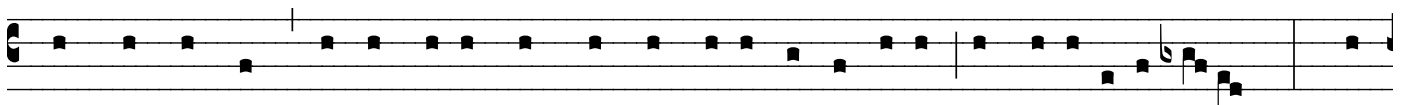
behold, your son.” E: Then he said to the disciple, C: “Behold, your mother.” E: And from that



hour the disciple took her into his home. After this, aware that everything was now finished, in order



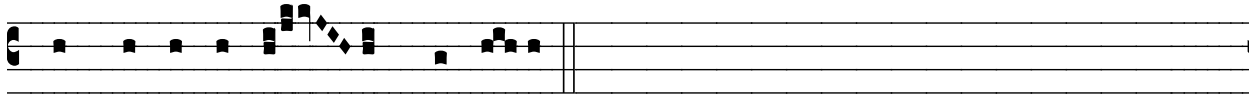
that the Scripture might be fulfilled, Je- sus said, C: “I thirst” E: There was a vessel filled



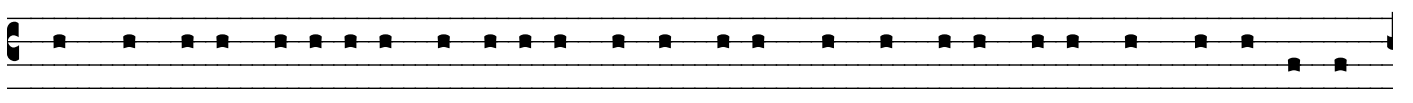
with common wine. So they put a sponge in wine on a sprig of hyssop and put it up to his mouth. When



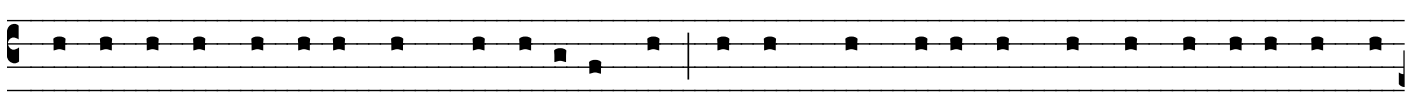
Jesus had taken the wine, he said, C: “It is fin- ished.” E: And bowing his



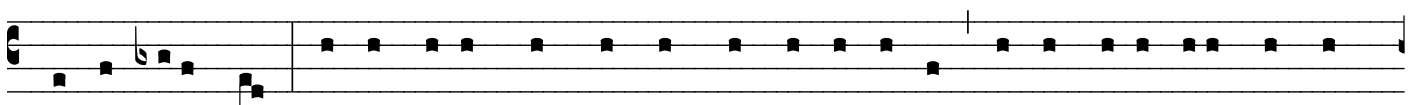
head, he handed o- ver the spirit. *(Here all kneel and pause for a short time)*



Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath,



for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that



they be taken down. So the soldiers came and broke the legs of the first and then of the other one who

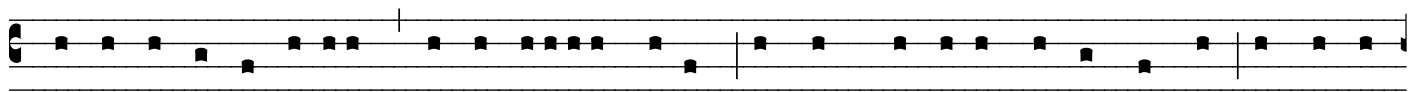


was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not

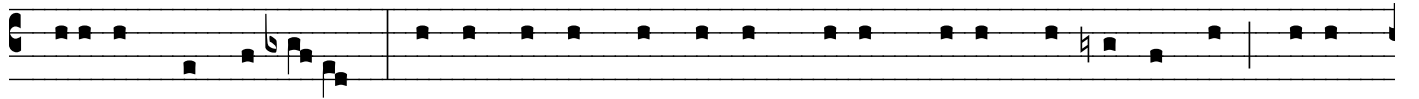


break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out.





An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you



also may come to believe. For this happened so that the Scripture passage might be fulfilled: "Not a



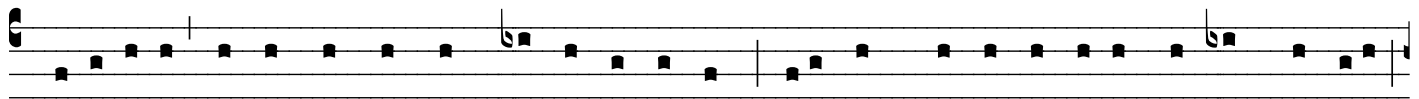
bone of it will be broken." And again another passage says: "They will look upon him whom they



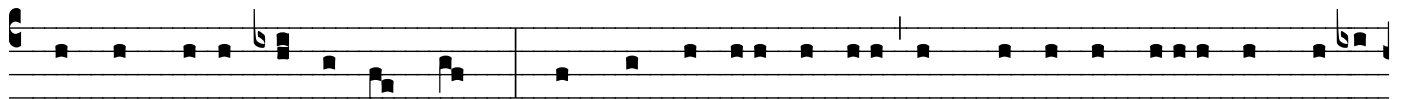
have pierced." After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked



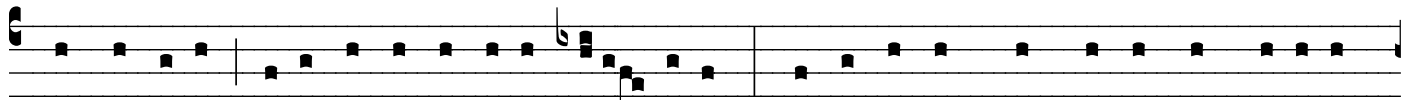
Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body.



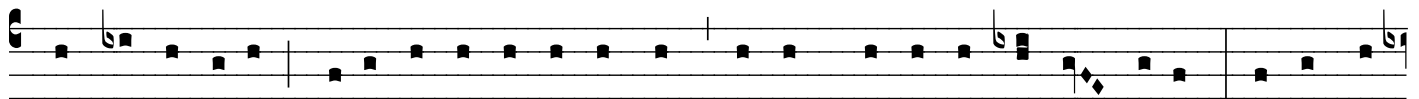
Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes



weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along



with the spices, according to the Jewish burial custom. Now in the place where he had been crucified



there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid



Jesus there because of the Jewish preparation day; for the tomb was close by.

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Pointing after the *Cantus Passionis D.N.J.C.* by Rev. Michael James Woolley, March 2002 for St. Mark's Church, Cranston, RI.

Adapted from the Revised Standard Version pointed by Randall Douglas Giles, March 1983 for Holy Rosary Church, Portland, Oregon.